

121
Glorifying of God, The Just Tribute
of a Thankfull People,

Discovered and Press'd in a

S E R M O N

Preach'd December 2. 1697.

B E I N G

The Day of Thanksgiving

For the P E A C E.

Gen. 22. 14. בְּרַךְ יְהוָה יִרְאֶה

Pfal. 2. 11. *Serve the Lord with Fear, and Rejoyce
with Trembling.*

1 Cor. 6. 19, 20. *Ye are not your Own; Ye are Bought
with a Price: Therefore Glorify God in your Body
and in your Spirit which are God's.*

L O N D O N:

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PSAL. L. Ver. 15. latter part.

I will deliver thee, and thou shalt glorify me.

IN this Psalm the Prophet Admonisheth the Persons of his time of God's Coming to them, to Judge their Religion and Profession. And here he shews, That the Worship that Pleaseth him Consists not in External costly Legal Sacrifices, Ver. 8, — 13. but must chiefly be Moral and Spiritual Worship; which he sets down in Three Branches.

I. True Thankfulness of Heart, Ver. 14. begin.

II. Performance of Vows to the Most High, Ver. 14. latter part.

III. Calling on God in Straits, and Honouring Him with Praises for Deliverances, in the Text. Where we have observable Four Things:

1. Here is supposed, That a Time of Trouble or Danger may Befal God's faithful Servants.

2. In such a Case 'tis expressly required as a Great Duty, that they Invoke God's Name, and commend themselves to his Majesty by Ardent Prayer; Call upon me in the day of Trouble.

B

3. Here

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3. Here is a gracious Encouragement given for so doing; *I will Deliver thee.*

4. A Duty subsequent to such Deliverance; or, *one Main End God aims at in his Delivering, viz. That the Delivered should Honour God with their Praises.*

Now *Glorifying of God upon Delivering Us*, being the *Chief Work of This Day*, which God hath been pleased to make to be a Day of *Solemn Thanksgiving for Wonderful Mercies*, I shall principally endeavour the *Opening and Enforcing* the said *Great Duty of Glorifying God our Deliverer*: And therefore shall speak unto no more *Truths* as *General Heads of Discourse*, than the same makes needful, and they are these *Three*;

1. *That a Time of Straits, or Day of Trouble and Danger, is the usual Lot of God's People in this World.*

2. *That God takes his Time to Deliver his People from Perilous Straits and Troubles.*

3. *'Tis the Duty of his People to Glory God, whenever he is graciously pleased to Deliver them.*

I shall be short on the *First* of these, as only making use of it, as a *Necessary Foundation to the Other Two* that follow upon it.

Troubles and Adversities, more or less, befall the true Church of God, and its faithful Members here.

Rom. 12. 2.

The *Apostate World* is an *Inhospitable Place* to the *Heirs of Heaven*. God's *Faithfullest Subjects* are the *World's Greatest Non-conformists*; and for sticking to their *Allegiance to Christ*, their *Sovereign*, they are sure to *Procure the World's Enmity*. For not *Complying with a Wicked World's evil Customs*, nor *Falling in with its base Lusts and Interests*, they'll not fail *more or less*, to *suffer Trouble* from it, as *Evil-doers*, 2 *Tim.* 2. 9. The *Holy Ghost* tells us, that *He that is Upright in the way, is an Abomination to the Wicked*, *Prov.* 29. 27. And our *Saviour* told his *Disciples*, *John* 15. 19. *That were they of the World, [Ungodly or Infidels] the World would love his Own; [love them for being like Them] but because they were not of the World, but he had Chosen them, [i. e. Effectually Called them (in pursuance of his Decree of Election) out of the World, [from a Conformity to it in Judgment, Affection, and Conversation] therefore the World hated them.*

'Tis *Here* that *Jacob* hath a *Time of Trouble*, *Jer.* 30. 7. and the *Seed of Jacob* are often troubled on every side, 2 *Cor.* 4. 8. The *Church* is here in a *Militant State*; The *Wicked* plotteth against the *Just*, &c. *Psalm* 37. 12. He watcheth the *Righteous*, and seeketh to slay him, *Ver.* 32. Whence it comes to pass usually, That every one that departeth from *Iniquity*, maketh himself a *Prey*, *Isa.* 59. 15. So that (in short) all that will live *Godly in Christ Jesus*, may reckon on *Persecution and Trouble*. Afflictions and *Sufferings* are so much the common *Lot of the Righteous*, that though they may have some *Fair Days and short Refreshing Seasons*, yet *Foul Weather and Storms* frequently attend them from

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the raging Seas of swelling Wickedness, Pride, and Envy. And, as *Julian* told the Christians when they Complained of his Cruelties, *ὑπομένετε τὴν θανάτῳ*, That it was their Profession to endure Tribulation; so the very Course and Trade of the Christian Life is a suffering One.

Instances hereof are innumerable. Well-known are the Stories of *Abel's* Murder by *Cain*, (the Devil's Patriarch, as *Tertullian* calls him) and of the various Distresses of *Abraham*, *Isaac*, *Jacob*, and *Joseph*, those Blessed Patriarchs, who were sorely harrassed from Country to Country, having their Lives fill'd up with Troubles and Perils. We read of *Job's* Dungeon, and *Daniel's* Den of Lions, and *Jeremiah's* Dungeon. We know what bitter Complaints *Holy David*, the Darling or Beloved of the Lord, (as his Name imports,) often made with respect to his Calamitous Estate, *Psal.* 57. 4. *Psal.* 59. 2, 3. *1 Sam.* 20. 3. *Psal.* 69. 2.

You are not to learn what cruel Usage Israel had in *Egypt*; nor what a Fight of Affliction the Church endured in after-times from *Sennacherib*, *Nebuchadnezzar*, *Antiochus*, &c. We know how sadly it cried out long since, *Wherefore hidest thou thy face, and forgettest our affliction, and our oppression? For our soul is bowed down to the dust, our belly cleaveth to the earth.* *Psal.* 44. 24. In short, The Churches Case upon the account of Sufferings and Adversity is one while compared to a Valley of dead and dry Bones, *Ezek.* 37. 2. And another while her Sorrows are set forth by those of Women in Travel. For This it is, that she is likened to a Lily among Thornes, *Cant.* 2. 2. To a poor

Turtle-dove amidst a Multitude of Enemies, Psal. 74. 19. and to a silly Bird in the Fowler's Snare, Psal. 124. 7.

Well; but does the Lord always look on in Silence, and behold the Perils of his Servants with an unconcerned Eye? No, he will Plead his People's Cause, and Break their Enemies to pieces like a Potter's Vessel. Which brings me to the

II. Truth or Proposition,

Viz. That God takes his Time of Delivering his People from Trouble or Danger. Doct. II.

As he Kills, so he Makes Alive: As he Wounds, so he Heals the wound of the daughter of his People, Deut. 32. 39. He holdeth their soul in life, and suffereth not their feet to be moved, [or fall into utter Ruin (as their Enemies design and hope)] Psal. 66. 10. He proveth and trieth his Children as silver is tried. He bringeth them into the net, and layeth afflictions upon their loins [by his Providential Disposals, bringeth them into Straits and Dangers on every side] He causeth men to ride over their heads, so that they go through fire, and through water; but he doth not Abandon them in this their heavy Plight, but watcheth over them for their Good, and bringeth them out into a wealthy place, [even into a state of Liberty and Prosperity] Psal. 67. 10, 11, 12. Though he suffers his Servants to lie for a time in an afflicted and contemptible Condition, suffering great Hardships, and running many Dangers, yet he takes his Day to bring them into a more beautiful, desirable, and amiable State, as we

read in Psal. 68. 12. *Though ye have lain among the pots, ye shall be as the wings of a dove covered with silver, and her feathers with yellow gold. He delivereth them out of the hand of the wicked, out of the hand of the unrighteous and cruel man, Psal. 71. 4. Jer. 30. 7. Jacob shall be saved out of his Season of Trouble. And though many be the afflictions of the righteous, yet the Lord delivereth him out of them all, Psal. 34. 19.*

Reasons.

* *Isaiah 43. 4.*

† *Hos. 14. 14.*
Jer. 31. 3, 4.

Zech. 2. 5.
Isaiah 27. 3.

*Dens & Natura
& Fœdera
Gratia ad Be-
neficiendum
proclivis. Jan.
in Mat. 16.
18.*

And this must needs be so, *Because of the Love God beareth unto his People.* They have such an Interest in his Affections, as that, though he will use Enemies as his Rod to Correct them for their Iniquities, (which endanger their Souls, and dishonour his Great Name) yet he will also † *heal their backslidings, and turn away his anger from them, and build them up, and set them in safety.* On the account of his singular Affection for them, God stiles himself his People's Rock, Deliverer, Buckler, High Tower, Horn of Salvation; and is as a Wall of Fire about them, and hath a watchful Eye upon them, and undertakes to keep them Night and Day, lest any hurt them.

He is also their Covenant-God, and They his Covenant-People; by which Covenant he ingageth to have Common Friends and Common Enemies with his People, *Gen. 12. 3. Isa. 41. 2, 3.*

Moreover, his People's Cause is God's Cause, and Their Reproaches, are God's Reproaches, and Their Enemies God's Enemies, *Psal. 74. 22, 23. God is bated in his People.* 'Tis God's Holiness and Interest that is opposed in the Opposition

position made against the Church. The Original Cause is *Malignity* against the Holy Sin-bating God, Rom. 8. 30. 'Tis in the Church God hath put his Name; His People are They that uphold it in the World; among Them is his Image; therefore his Church's rising is His Glory, and her Reproach is His Dishonour. Therefore the Lord, their Head in Heaven, is sensible of the Wrongs done his Members on the Earth: and accordingly takes them as done to Himself, Wherefore he will plead the Cause of his Oppressed Servants, and not suffer the Rod of the wicked to rest always on their Back. And that too, because

*Malo in nos
Murmur homi-
num quam in
Deum: Bonum
est mihi si De-
us dignetur me
uti pro Clypeo.
Bern. de con-
sid.*

Lastly, The Power of their Enemies depends wholly on God's Will. Wicked Men are but Tools and Instruments in God's Hand to do his Pleasure. He Bounds their Actions, and Measures out the Corrections of his People by them. He saith to the Rage of Enemies, what he doth to the Waves of the Sea, *Hitherto shalt thou come, and further shalt not pass*, Job 38. 11. He makes the wrath of men to praise him, and the remainder thereof he restraineth, Psal. 76. 10. Cruel Foes work on according to their own wicked Principles, but God over-rules all their Councils, Motions, and Operations, to the doing his Work, the bettering of his People, and the glorifying his Name. Their Power is only for God's Holy Ends. God Raiseth them up, and Casteth them down again, even as it seemeth good unto him. So then the Lord appoints Salvation, [Isa. 26. 1.] and he commands Deliverance for his Jacob, [Psal. 44. 4.]

But IId. *What are the Times or Seasons in which God usually Appears for the Delivering of his People?*

The Scripture shews us, that One Time of God's Appearing against his Enemies for his Church, is, When the *Enemies are grown Proud and Insolent against the Lord Himself*, and presume to carry all before them; *As if the Church were even in their Power to destroy Her*, as they please, and that *there were no help* (as they said of David, Psal. 3. 2.) *in her God for her*. Thus when Edom was waxen so proud as to boast of it self as if it were a Match for Heaven, and was in its Haughtiness violently carried out against Jacob, God presently lays Edom low, and vouchsafeth deliverance to his People, making the House of Jacob to possess their possessions, Obad. 3, 4, 10, 17. So God's Judgments fell on the Prince of Tyre (with other Heathen Enemies) when he had set his heart as the heart of God; and thereupon followed Freedom for God's people from Vexation by them, Ezek. 28. 6. &c. 24. &c. And this was the Time of God's redeeming his Church from Babylon, when the Insulting King of Babylon (who had carried away his People captive) instead of giving that Praise he owed for all his Successes, did daily blaspheme God; as if he wanted Power to save his People out of his Hands, Isa. 52. 5, 6. compared with Ezek. 36. 28, 23. At such a Season as this, when Enemies beat themselves high and stout before the Almighty, God takes his Time to ease his endangered People, and assert his own Sovereignty to the Teeth

Teeth of his Foes, that All *Daring Nimrods* and *Proud Lucifers* may know that the most high God alone ruleth in the Kingdoms of men.

Further, When the *Enemies* grow *Outragious* and *Insatiable*, as in other Sins, so particularly in their *Cruelty* against the Church of God; when they are gotten to a Fulness and Ripeness in their Transgressions against God, and nothing will satisfy them short of the utter Ruin of his Cause and People, God Usually ariseth to Rescue his People, and Crush his Foes. We read how the Church hath very often suffered very great Oppression and hard Bondage from many Enemies, and God hath permitted their Foes to carry it with an High Hand over them for a long Season before he hath Redeemed them. But if ever they begin to attempt the utter Subversion of his People, he hath never failed to shew his Jealousy and concerned Care for them. Thus when Pharaoh from Oppressing them, advances toward the Destroying them, and his Rage against them grows Boundless; When he first thirsteth for the Blood of all the Israelites Male-Children (therein striking at the Root of the Church) and presently after worshipping the Satisfaction of his Lusts in the slaughter of the Body of the People too, God by a Miracle Delivered his Church, and with his Vengeance made the enemies to sink as lead in the mighty waters; 15th and 18th Chapters of Exodus.

Gen. 15. 16.

Exod. 3. 7.—

10.

Isa. 36. and

37. 4. &c.

Thus when Haman's Malice contrived the Destruction of the whole Body of the Jews; and Nothing less than the total Extirpation of Root and Branch was aimed at, the Divine Arm interposed

reposed between the Bloody Decree and the Execution, to the Salvation of the *Jews*, and the Overthrow of their Enemies.

Again, God looks down from the Heights of his Sanctuary, regarding and succouring his Afflicted People, when their Enemies and Sufferings have well humbled and refined them. So saith God in *Is. 10. 12.* As soon as I have performed my whole work on Mount Zion, and in Jerusalem, [that is, Chastened them to True Humiliation and Reformation] I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks. And thus the Promise of God's Deliverance in general runs, That whenever his people's uncircumcised hearts be humbled, &c. He will remember his Covenant, and the Land, *Lev. 26. 40, 41, 42.*

Luke 18. 5,
6, 7, 8.

Another Time of God's Appearing for his Cause and Church, is, when his People are so greatly affected with, and for the Distresses of the same, that they give God no rest, but with a right Spirit of Prayer ply the Throne of Grace Day and Night for God's avenging his Elect on their Enemies.

Indeed, God hath bound himself by Promise to Hear and Deliver, when thus sought unto; *Gen. 29. 12, 13, 14.* And agreeably hath commanded Persons Thus to pray in Zion's behalf, *Isa. 62. 6, 7.*

And 'tis observed, That God usually pours out a Spirit of Prayer upon his People more than at Other Times, Then, When he is intending a Deliverance for them. And the Church knew this to be so sure a Sign of God's rising for his Afflicted Church, that they ventured to make a

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Prophetical Conclusion out of the Spirit of Prayer poured forth upon them, *That so it would be,* in Psalm 102. 13. *Thou shalt arise and have mercy upon Zion.* But how are they sure of it? *The Set Time is come.* How know they that? *For thy Servants take pleasure in her Stones, and favour the dust thereof,* verse 14. [that is, have great Affection to it, though Ruinous, and passionately pray to have it Rebuilt.] Thy Servants are Compassionate; they are full of Pity, and pour out their Souls, and mourn to Thee for the sake of Zion's Rubbish and Desolation, and therefore surely thou wilt now come and save; *Thou wilt regard the prayer of the destitute, and not despise their prayer when thou buildest up Zion, and appearest in thy glory;* Verses 16, 17. God will have the Building up of Zion to be the Fruit of his People's Prayers. And thus the *Heavy Dooms* denounced by God's Command against *Hadrach, Damascus, Tyre, and Zidon*, [Destructive Enemies of God's People] are foretold to take place *then, when the eyes of all Israel are towards the Lord* [for Help,] *Zach. 9. 1, 2.* We read that the *Romans*, once in a Great Distress, took the *Weapons* out of the *Temple* of their God, and with them got a glorious Victory over their Enemies. And truly many a Foil have the Sanctuary Weapons of Prayer given the Church's and our Enemies. Yea, what if I say, That the *Morning-Star* is not a more *Infalible Argument* of the *Day approaching*, than a *Spirit of right Prayer* pour'd out on his People, is an Argument of some *Signal Mercy* approaching them? The *Wonderful Victory* given our King
at

at the *Boyn*, whereby *Ireland* was *Rescued* from *Cut-throat French* and *Irish* Papists, falling out at the *Time* of the *General Fast* in *Scotland*, is a *Late Glorious Instance* hereof. Nor will the Lord do any Great Things for his Servants without the Preceding Awakenings of the Graces of his Spirit in them by their Believing, Seeking to him, and humble Waiting on him, 'Tis greatly Remarkable how Two Years since many Numerous Congregations in an Extraordinary and Unusual Manner, without Any Call from Authority or Foresight of any such Impending Evil to inforce them thereunto, most Religiously kept many Days of Solemn Prayer close after one another, to seek God for his Church in General, and our King and Parliament (then sitting) and Nation in Particular. And lo what followed! God graciously inclined a ready Ear, and within a few Days amazingly Surprized and Rescued us both by a *Wonderful Discovery* of a *Diabolical Assassination* design'd against the Life of our Sovereign, and thereby to *Overtbrow* the *Protestant Interest* and *Religion* ththroughout *Europe*.

God hath not (saith the Psalmist) despised nor abhorred the afflictions of the afflicted; neither hath he hid his face from him. But when he crieth unto him, he heareth, Psal. 22. 23.

And indeed the General Time of God's delivering his People, is, when Nil nisi Vota supersunt, when they have even nothing left on their part but Prayer to help them. For in the

Last Place, He commonly comes with Salvation, when all Earthly Helps fail them, and they

they can have no Dependence on an Arm of Flesh, but are reduced to the very brink of destruction. When he seeth their power is gone, and there is none left [to succour them]; then will the Lord judge his people; [i. e. Plead their Cause, Protect and Save them]; Deut. 32. 36. So 2 Chron. 20. 12, &c.

When the Church is brought as near to Ruin, as a Lamb sticking between the Teeth of a Lyon, is near to being Devoured; or a Bird fallen into the Net, is near catching; or a Brand is to burning, when thrown into the Fire; even then does God step in, and take the Prey out of the Teeth, and break the Net of the Fowler, and snatch his Church out of the fire, Psal. 124. 6, 7. Zach. 3. 2. Am. 4. 11. The Ship is first full of Waves; and Lazarus dead and buried; the Three Children actually thrown into the Fiery Furnace; and Daniel gotten into the Lions Den, before the Lord appears for their Salvation, Matth. 8. 24. Dan. 3. 14. Chapter 6. 22. God rescueth his Servants from the very ruins of death, Ezek. 37. 7, 10, 11. And in Psal. 102. The Church professed her bones to be burnt up like an hearth, her belly cleaved to the dust, she was as a forsaken Pelican, and destitute when God came to shew Regard unto her, where the Hebrew word *עָרֵבָא* translated *Destitute*, signifieth either the Shrub of a Broken Tree, or the Heath that grows in the Barren Wilderness, and such was God's Church then. When the City of Leyden was so long and strictly Besieged by the Duke of Alva, that they were forced for their Sustenance to search the Dung-hills, and boil old Leather, &c. and were come to

to such a *Desperate Extremity*, that the Duke began in the *Language of Blasphemy* to Threaten and Insult over them, That very Night the Lord turned the Winds, and the Tide swelled, and the Waters came in and Forced him to Raise the Siege. Peter lay fettered in Prison, and the next Morning was to be Executed; and yet God by an Angel preserved him. The Time that God ordinarily chooseth to shew himself their Saviour, is, when the State of his People looks to be come to such an Irrecoverable Ruin, as that they must of necessity perish if he do not save them. The Almighty's Deliverance often comes in the most Unlikely Time. When Sense is at a loss, and Carnal Reason is puzzled: In the Mount he is seen; When the Knife is lifting at the Throat; when all Hope is cut off; Then, *Θεὸς ἰδοὺ παρῶν*, God's Sovereign Arm appears beyond all hope or thought, If. 33. 7, 8, 9.

*Cum duplican-
tur Latere
venit Deus.*

And so we come in the III^d Place, to Consider of the Ways, or Manner how God is wont to deliver his Church and Servants.

And truly if we trace the Footsteps of the Most High in the Work of Execution on his Enemies, and of Salvation toward his People, we shall be forced to say as in Psal. 77. 9. That his way hath been in the Sea, and his paths in the great waters, and his footsteps were not known. In leading on his people like a flock, he hath travelled in the greatness of his strength, sometimes removing Mountains out of their way, making them flow down at his presence; and sometimes skipping over them; and sometimes his way hath been in the whirlwind, and in the great storm. In short,

If 64. 1.
Cant. 2. 8.
Neh. 1. 3.

short, He hath ever acted in this Matter in Ways and Manner most Glorious to, and Expressive of his Great Name, most Advantageous and Comfortable to his own Servants, and fullest of Shame and Confusion to his Enemies.

And First, One way he takes to Rescue his Servants, is, By laying Restraints, and causing sudden Changes on the Spirits of their Adversaries. Thus it was in Jacob's Cause, with respect to his Inraged Brother. Esau's Malice was stirred, and his Power great enough to cut off Jacob with all appertaining to him; but upon Jacob's Prayer to God for his appearing on his behalf, Lo! *Quantum Mutatus*— God's Awing Hand seized on him, and so effectually checks his Bloody Intention, that when he met his Brother, he could not so much as give him an Ill word. But Jacob saw his face as if he had seen the face of God. So well was Esau (seemingly at least) pleased with him; Genesis, Chapters 32 and 33. Thus God held in Israel's Envious Neighbours from Attempting the least Hurt against them at a Time when they might easily have Ruined them. At other Times they were watchful enough for all Advantages to Invade their Land, being spitefully Set against them; But now, when, on God's Command, the People, and all the Males, leave their Habitations to go to Worship at Jerusalem, they do not once Offer to make any Inroads into their Country, when there was Nothing in second Causes to hinder them. So Saul's Revengeful Spirit against David, which had all the Force of Interest to Support it, suffers such a wonderful and sudden Change, that of a

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Persecutor he becomes a *Justifier* of *David*, Acknowledging *David's Innocence*, and his own *Guilt*. 1 Sam. 24. 17. &c. And in like wonderful manner was *Jehosaphat* rescued from *Destruction*; for when the *Enemies* in *Battel* had espied him, they presently compassed him about, so as he had no likely way of *Escaping*, but *God* (saith the *Text*) moved them to depart from him. 2 Chron. 18. 30, &c.

God sometimes (again) Preserves his Indangered People, By *Infatuating* or *Defeating* the *Counsels* of their *Foes*. Hence *Enemies* often Fail in their *Mischievous Designs*, because they act like very *Fools* in the *Management* of them. So *Herod* in *Designing* the *Death* of our *Saviour* [his *Feared Competitor* in the *Kingdom*] went a very simple way to work [though he was naturally a † *Crafty Person*]; for instead of sending some of his own *Tried Friends* or *Servants*, or going himself in *Person* to find him out, and cut him off, he commits the whole *Affair* to such as were meer *Strangers* to him, and of whose *Trustiness* he could not have the least *Assurance*. And as much *Infatuated* were the *Egyptians* in *Entering* into the *Red-Sea* after the *Israelites* to *Destroy* them there, when they saw the *Israelites* *God* opening it miraculously for the *Rescuing* his said *People* from them. So the *Divine Oracles* tell us, How for the *saving* of his *People* from *Oppressors*, he can make *Princes* fools, and the *wise Counsellors* of *Persecuting Princes* to become *brutish*, Isa. 19. 11, 12, 20. And as in *Job* 12. 16, 17. He leadeth *Counsellors* away spoiled, and maketh the *Judges* fools. And 'tis not seldom that he causeth the *wisdom* of the *wise* to perish,

Is. 29.

† Else our
Saviour had
not call'd
him Fox.

If. 29. 14. and his Enemies to fall by their own Counsel; as Julian did before the Persians, by Advising the Burning of his Ships, the better to Provoke the Valour of his Soldiers.

Theodore.
Hist. l 3. c. 29.

Again, as by Infatuating of their Counsel, so likewise by Defeating of Good Counsel, he Preserves his Maliced Servants from the Rage of their Cruel Foes. An Instance of this we have in Absalom, who Consulting with his Great Ministers how to Act in the Pursuit of David so as to make sure of him, had his Eyes held from Discerning the best Counsel given him by Abiathel, which would certainly have answered his Design in the Ruining his Excellent Father the King; and so Followed the worst Advice to his own Overtbrow, and his Father's Escape.

One while he keeps his People safe from the Designed Ruin by Causing Timely Discoveries of their Enemies Plots against them. Thus Israel was Preserved from a Mighty Enemy by their having Disclosed to them the Secret Counsels of the King of Syria, that was Preparing Mischief against them, 2 Kings 6. 10. And Paul's Life was Secured by the Discovery of a Conspiracy against it, Acts 23. 14, &c. So the Powder-Treason was happily Put by through a Strange Discovery in the very Nick of Time, when the Match and the Powder had well nigh Met. So our Present Sovereign, and these Nations with him, had as Wonderful a Deliverance from the Intended Hellish Assassination two Years ago, by making some of its Abettors to become its Detectors in the very Juncture of Time, when the Miscreants were full ready to Give the Accursed Blow.

C

Another

Another while he Protects his Cause and People by Turning their Enemies Plots and Attempts against Themselves, and to the Advantage of his Church, Snaring the Wicked in the Work of their own Hands, and taking them in their own Craftiness, Job 5. 12, 13. Plal. 9. 15, 16. So Haman's Conspiracy against the Jews, and Daniel's Enemies Plots against him Ruined themselves only, but turned to the Good of those whom they were Intended to Destroy, Esth. 8. 6, 7. Pharaoh Feared Israel would Grow too Mighty, and therefore Oppressed them to Hinder their Increase; but this made them both Stronger, and More Numerous. Thus Bloody Maxentius, to Destroy Pious Constantine and his Army, Made a False Bridge over Tiber, where Constantine was to Pass; But in his

Hasty Flight, Forgetting his own Treachery, and * Passing That Way, was Himself with his Soldiers Drowned by the same Means. In like manner Charles the Fifth his Designing the Utter Ruin of the Protestant Party in Germany by Disinheriting the Duke of Saxony, and Keeping the Landgrave of Hesse in Perpetual Imprisonment, was the Very Occasion of the Confederacy of Smalcald, which almost Drove Charles out of Germany, and Established the

Protestant Party in the Liberty of their Religion. Thus the Methods Used by the Two Late Kings and their Ministers, to Settle Popery and Slavery in these Kingdoms, hath by God's Over-

* Μαζίνου, οἱ τε ἀμφ' αὐτὸν ὁπλίῃ καὶ θρυφόμεναι, ἔδυσαν εἰς βυθὸν ἀπὸ λίθου. ὁπνίχα πάντα δις τῇ ἐν Θεῷ καὶ Κωνσταντίνῳ δυνάμει, τὸ περὶ τὴν πορείαν διήκει πρὸς αὐτὸν, ὃν αὐτὸς σάφεισι ζέλει καὶ δὲ μάλα φοβεράς μνηστῆρας ἐλέγχετο κατὰ ἑαυτὸν συνεστήσαντο. Euseb. Pamphil. Ecclesiastic. Histor. l. 9. c. 9. P. 358, 359. Edit. Parif. 1659.

Ruling Hand been a *Means* of both *Freeing Us* from the *said Fearful Evils*, with the *Contrivers* of them, and of *Establishing to us* also our *True Religion, Rites, and Liberties*, with *Greater Advantages* than before.

So hath the *Church's Preservation* from Time to Time been a *Good Interpretation* to Sampson's Riddle, Out of the *Eater* came forth *Meat*, and out of the *Strong* came forth *Sweetness*. It's *Bloody Foes* *Desperate Attempts* against it have in the *Issue* been no more *Pernicious* unto it, than *His* was to *Phereus Jason*, when he *Run* at him with his *Sword*, who instead of *Killing* him, as he hoped, only *Opened* an *Incurable Impostume*, and *Thereby Saved* his *Life*. Judges 14. 14.

Again, It pleaseth God sometimes to Step in between his Church and Danger, by *Diverting* the *Enemies* through some or other *Urgent Emergency*. When *Saul* in the *Pursuit* of *David* had at last *Lodged him* in a *Place* whence he could not *Escape*, and was just ready to *Fall on him*; Lo! a *Messenger* comes to him all in *hast* to *Call him off* to *Defend* his *Country* against the *Philistines*, who had just then *Invasion* it; 1 Sam. 23. And *Sennacherib* was *Taken off* from *Hezekiah* and his *People* in the *same Manner*, 2 Kings 19.

So *Vile Julian* being *Resolved* to *Cut off* all the *Christians*, was *Compelled* to *Go first* against the *Persians*, by whom he was *Quite Overthrown*. And *This Way* did God *Stop* *Charles* the *Fifth* from *Persecuting* the *Protestants*, even by the *Turks* *Breaking into Hungary*. Thus the *Over-Ruling Hand* of God sometimes *Orders* the *Wicked* to be a *Ransome* for the *Righteous*, Greg. Nat. Orat. 4. in Julian.

A Thanksgiving Sermon

Prov. 21. 18. *The Lord will Give Men for them, and People for their Price*, Isa. 43. 3, 4. Prov. 21. 8.

At Other Times, he Quells the Rage of his Enemies by Striking them with Amazing Terrors, and Confounding them with Pannick Fears. So he Saved his People of Old once from the Syrians; by Scaring and Scattering them on an Empty Sound; 2 Kings 7. 6. And again from the Midianites, whose Vast Army a Poor Dream of one of their own Number so Affrighted, and whose Terror the Pitiful Noise of Broken Potsherds so Aggravated, that they Turned their Swords against one another, Judg. 7. 1, 3. And Remarkable to this Purpose is the Vengeance God Took on that Sore Plague of the Church, Arius; for Causing a Sudden Consternation of Mind to Seize him, he went a-side to Ease Nature, but Died Miserably by Emptying out his Bowels. A like Terror and Fear Overthrew the Germans in their War against the Hussites of Bohemia; and the Spaniards at Zutphen in the Low-Countries, Anno 1586. Under the Conduct of Germanus here in Britain, who Came over from France to Subdue the Pelagian Heresy (then Prevailing amongst us) against a Mighty Army of Saxons and Picts, the Britains Prevailed only by the three Times Pronouncing the word Hallelujah: Which Voice Echoing and Redoubling from the Acclamation of his Followers among the Mountains, nigh to which the Enemies had Encamped, Frighted them, and Won the Conquest; upon which it was Called *Victoria Hallelujatica*. And how likewise did the Spirits of the Late King, and his Formidable

His Death
was Precatio-
nis Opus, non
Morbi, faith
Sac. Schol. l. 1.
c. 15.

Cambd. Elis.

Arch. Uffer.
de Britan.
Ecclef. Pri-
mord.

midable Army, Sink, and their Hearts Melt away like Grasshoppers before the Sun, according to the Expressions in Nab. 2. 10. Chap. 3. v. 17.

Further, Sometimes God's Servants are Preserved by the Lord's sending a Spirit of Division among their Enemies that Sets them one against another. Thus oftentimes of Old Israel was Preserved from their Malicious Enemies by God's making their Enemies [like those *terragenæ fratres*] to Fall foul upon one another, 2 Chron. 20. 22. 1 Sam. 14. 20. So Charles the Fifth, and Francis the French King, after a Mutual Agreement to Root out Lutheranism, Fell together by the Ears, by which Means the Church Got some Halcyon Days. And I find an Historian making it his Observation, That the Little Religious City of Geneva had certainly been Ruined long since, had it not been Environed by so very Many Enemies.

Again, One while he Inspires some of his own Servants with a Preternatural Courage for the Confounding and Overthrowing their Enemies. As Great Numbers of them could not Stand before Jephthah, Sampson, &c. Zach. 4. 7. Not by Power, or by Might, but by my Spirit, saith the Lord. And was not our Present Sovereign's Unexampled Bold Attempt, and Glorious Success at the Boyne, a Late Instance in this Kind?

Another while, he Employs the Glorious Angels above to Deliver his People. So in Daniel's, Elisha's, Peter's, Hezekiah, and his Peoples Wonderful Preservation, 2 King's 6. Chron. 32.

Mittis Unigenitum, immittis Spiritum, & ne quid vaset in celestibus ab opere sollicitudinis, Angelos mittis in Ministerium. Bern.

A Thanksgiving Sermon

Sometimes, he Honours the Unlikeliest of Means and Contemptiblest of Creatures both from Above and Below with a Share in this Great Work.

From Above; Thus he calls forth the *Posse Comitatus Cali Aerii* to Defend his People. As the Stars are Commissioned to Fight against *Sisera*, and Discomfit the *Philistines*; those Heavenly Bodies by their Influences Raising Winds, Thunders and Lightening, for the Scattering and Destroying the Power of the Enemy, *Judg. 5. 20. 1 Sam. 7. 10.* So Hailstones from Heaven Assist *Joshua* and *Israel* against the *Five Kings* of the *Amorites*; the Stones killing more than did the Sword, *Josh. 10. 11.* Remarkable (and Worthy the Notice of our *Socinians*) is that Unusual End which the Heretick *Olympium* Came to, being Smitten with Fiery Darts from

For which the Poet cries
out,

*O nimium Dilecte Deo, cui militat Aether,
Et conjurati veniunt ad classica Venti.*

Claud.

Heaven, after having Vented his Blasphemy against the Trinity. A Sudden and Mighty Wind from Heaven Drove back on their own Heads the Showers of Arrows, which *Eugenius* the Tyrant's Soldiers Shot against the Christians under the Good Emperor *Theodosius*. No less did the Divine Arm Appear for Us in this kind in the Time of the Spanish Invasion, at what time the Fire, Wind and Water so Victoriously Assisted us against the Enemies, that the same Furnished their General at his Return (after their Defeat) with this Excuse, That his Master sent him not to Combat with Elements, but with Men.

And

And in like manner the *Winds* alone strangely Preserved our Coasts and Ships some Years since, when the *French* Came on us ere we were Prepared for them; when the said Element first kept them off till we were Ready for them, and then Helped us further in giving them a Memorable Overtbrow. From Below also; as

How unlikely a Thing was it that Gideon the least of the Family with only three hundred most † Timorous Fellows without ever striking a Stroke, with meer Lamps, Pitchers, and Trumpets in their Hands, taking their Posts, Compassing in the Enemy, Blowing with their Trumpets, and Crying out, *The Sword of the Lord, and of Gideon*, should Rout and Destroy an Invincible Army, Judges 17. What was a Shepherd to Bring Israel out of Egypt? What a Shepherd's Boy with a Sling and Stone in it to Overtbrow Goliath, who Defied Whole Armies?

† Their taking Water with their Hands being a Natural Sign of Fear, as Josephus saith.

What shall we say to the Most Despicable Insects, and Petty Animals, their Lifting themselves too as Auxiliaries in the Church's Cause? As when Frogs, Flies, Locusts, and Water Confound at first, and at last Overtbrow Oppressing Pharaoh and his huge Army?

Also, we find the Immediate Hand of God sometimes suddenly Arresting, and Amazingly Disabling the Instruments of Ruin from Effecting their Mischief. Thus, if Jeroboam Attempts to lay hold on God's Prophet, he shall not be able to Accomplish it through the Withering of his Hand, 1 Kings 13. So was Famous Basil Rescued from Banishment by the Almighty's Striking the Right-Hand of the Emperor Valens with

Hist. Tripart. such Sore Trembling, when he should have Signed his Sentence of Banishment, That *nullum apicem complere potuit*; he was not able to Write one Letter of his own Name. Thus in Queen Mary's Days, one Justin Gilford going up Stairs to Mistress Roberts's Chamber to Compel her to go to Mass, was Surprizingly Seized and Stopt with a Violent Fit of the Gout, that Tormented him so sorely, as Extorted from him an Oath never to Trouble her more. Once again, and I will add but this more, viz.

Lastly, He will sometimes Change and Alter the very Course of Nature, rather than suffer his Servants to Perish. Thus, the Fire shall not be able to Burn, (witness the Three Children) nor the Water to Drown, (as in Jonab's Case, who was kept Alive, by being buried Alive).

Application.

1. If God be so Chary of his People, that he will even Work Wonders but he will save them amidst, and from the greatest Straits and Dangers; then we may Infer them to be the most Excellent Ones of the Earth. If he will Rebuke the Greatest of Kings; for their sakes, and give People for their Price and Ransome, surely they ought to be well Esteemed of in their Places; though (alas) the envious purblind World will see no Beauty or Comeliness in them, for which they should be Desired.

Again, has God such a Peculiar Regard to, and Care for his Church, and the Members of it, in the Greatest of Calamities that may come upon the Earth, then None can Truly Serve the Lord for Nought, 1 Cor. 15. 58. Job 1. 9, 10. The Almighty's Power Protects well here, and his

his Infinite Grace Rewards well hercafter All that diligently seek and serve him.

Furthermore, Let all Persons whatever that Oppose themselves to, and are carrying on any Designs against God's Church and Servants, take Gamaliel's Counsel, Refrain from Opposing the same; for they cannot be overthrown; and in fighting against them, they fight even against God, Acts 5. 38. Know ye it for your good, oh, Persecuting Malignants of all sorts, That though God's Flock be but a little One; and his holiest Servants like the *Pauperes Lugdunenses*, the poor Folk of Lyons, seem a Weak and Despicable Body, yet they will prove a burthensome Stone, and a Cup of Poyson to their Enemies. You will not only lose your Labour in Fighting against them, but be guilty of Conspiring against your own Souls, Zach. 12. 2, 3, 4. Psal. 37. 12, 13. Even the Mighty *Behemoths* and *Leviathans*, that Prey on Sea and Land; the Insatiable Potentates of the Earth shall be Meat for God's People, Psalm 74. 14. Behold, All that Devour my People shall be Devoured; All that Spoil them shall be a Spoil; and All that Prey on them, I will give for a Prey, Jer. 30. 16. Tho' the Devices in your Hearts be never so many, Crafty, or [Conceited by] Strong, yet the Counsel of the Lord that only shall stand, Prov. 19. 21. And there is no Wisdom, nor Understanding, nor Counsel against him; and therefore though you take Council together, it shall Come to Nought; though ye speak the word, it shall not stand; for God is with his Servants, Prov. 21. 30. Isa. 8. 10. Believe it in Time, That This is the Heritage of the Servants of the Lord, That no Weapon

Weapon Formed against them shall Prosper, Isa. 54. 17. God has Appointed to them Salvation for Walls and Bulwarks, Isa. 26. 1. So that when Salvation it self can be Destroyed, then may you who are Opposers of God's Ways hope for a Successful Issue of your Undertakings. Repent you in Time of your Desperate Folly, and Submit your selves to Christ's Scepter, for he will Reign till he hath made all his Enemies his Footstool.

Further, Here is Strong Consolation and Encouragement to God's Servants under Troubles and Pressures, or in Prospect of such. They have no Ground of Fear or Desponding at all. The very Gates of Hell [all the Power and Policy of the Devil and his Angels] shall never Prevail to the Ruining of but one of the Living Members of Christ's Body. The Epiphonema of Moses unto them, in his Blessing of Israel [Happy art thou, O Israel, who is like unto Thee, O People, saved by the Lord, the Shield of thy Help, and the Sword of thy Excellency,] may be Applied to the whole Church, and every sound Member thereof, in all Times and Ages of the World. O you greatly in Favour with the Lord, whose Hearts and Ways are right before him; know you that your Covenant-God hath Engaged to be your Strength in time of Trouble, and Bound himself to be with you in the Water, and the Fire, and to keep you that nothing really Hurt or Worst you. Though Enemies and Dangers, Afflictions and Troubles of Various sorts should come thick on the Neck of one another; though one Deep call to another, and there be no Visible Humane Help Left, yet you may

Deut. 33. 29.

may Chearfully Trust in the Lord, and Safely Stay your selves on your God. Yea, be Incouraged to Wait on him, if happily he Delay for some time. The hour and power of Darknes must have its Time. The Waves may Beat the Ship, and Fill it too, and yet Jesus will awake soon enough to Still the Tempest. God's Help comes often in Extremity. In Zach. 4. 2. The Candlestick of the Church has seven Pipes and seven Lamps, signifying God's having seven Pipes to Convey Succour and Mercy to his Church, and seven Lamps whereby to Discern its Straits, i.e. his Providence for their help, is as vast as his Omniscience and Knowledge of their Needs.

Again, As the Text and Doctrines tell us, That God takes a time to Deliver his Church in General from Distressing Troubles and Dangers: So this Day witnesseth that he hath taken his Time to Deliver Us in Particular from Manifold felt, and Many More Feared Sore Straits and Calamities, and therefore Bespeaks our Blessing, Praising, and Honouring of Him.

And this brings me to the Third and Principal Proposition, or Doctrinal Conclusion in our Text.

Viz. That it is the Duty of Delivered Kingdoms or Persons, to Glorify God their Deliverer. Doct. III.

In speaking to This, I shall first Explain this Great Duty of Glorifying God: And Secondly, Enforce it. And Thirdly, Apply it.

Now,

Now, the Word in the Original for *Glorifying*, is יתְכַבֵּדְנִי (in *Pibel*, where *Dagel* increases the Signification) *thou shalt very greatly Honour me*; from כָּבַד (in *Kal*) signifying to be *Weighty* and *Honoured*. And the Hebrew Noun, כְּבוֹד *answers* to the Greek, δόξα, and the Hebrew Verb doth to the Greek, δόξαζω, which is rendred by three Words *, aiming at one and the same thing. And in the first place, it signifies to *Think* and *Esteem*; and in the next, to *Celebrate*, *render Illustrious*, and to *Honour and Reverence unto*.

* *Glorifico*,
honorifico, &
clarifico.

Glorificare,
honorificare,
& *clarificare*,
tria quidem

verba, sed *res una*, quod Græcè dictatur, δόξαζω. *Aug. l. cont. Iren.*

Arrian. c. 23.

Apud Græcos, δόξα, apud Hebræos, כָּבִיד unum verbum est sed nos pro Lat. Ling. proprietate *Honorem* posuimus. *Hieron. in Malach. c. 1. p. 291.*

Sometimes it is Attributed to God; Thus, he *Glorified Christ* in his *Humane Nature*, when *Subjecting* all his *Enemies* under his feet; he *Raised* him from the *Grave*, and *took him up* into *Heaven*, *Placing him* at his *Right Hand*, and thereby *Manifesting* him to be *His Son*, and the *Only Mediator* and *Saviour* of the *World*. So likewise does he *Confer Honour* and *Glory* on *Us*; enriching us with *Gifts* and *Graces* various ways; *dignifying* us with *Grace* Here, and *Glory* Hereafter, *Psal. 149. 4. Rom. 8. 30.*

Otherwise it is Attributed to Men, who are *said*, and *Required* to *Glorify God*, as in our *Text* with other places. And here know, That *God is Glorified by Men two Ways*, *Actively* and *Passively*. The *Latter Way* *God gets* *Glory*

Glory to Himself by an Infinitely-Wise Over-Ruling All, even the very Worst Actions and Rebellious Ways of Men, and Making them Subservient to His Own Holy Ends and Counsels; and so by Working Good out of Evil, sets forth the Glory of his Great Power and Wisdom. As a Physician's Skill is discover'd and honour'd by Conquering the Malignity of a most desperate Disease. In this Passive Sense, Men are but an Occasion of God's being Glorified.

But then in the Former Way God is Glorified Actively by Men, When they Chiefly Intend and Aim at His Glory in the Things they do, and the Course of Life they lead. When the Honouring and Pleasing of God, doth take up the Greatest and Best Part of their Thoughts, Cares, and Endeavours in All their Duties and Concerns with both God and Men.

Here Note, That God has not ever the more real Glory by any thing we can Do for him, or Yield unto him: Nor can he Want any thing from his Creatures who Receive their All from Him. 'Oux i'ra do'edon Gods, Non ut gloria aliquid accedat Deo. We Glorify him not by Adding unto him, but by Receiving from him, and his Glorious Perfections. In our Discharge of this Duty, there is not the least Accession made to either God's Greatness or Happiness. But only an Acknowledging, Loving, and Declaring him as he is. Glorifying of God, is but the Giving God his Own, viz. The Reverence of the Inward and Outward Man, according to that Worth and Weight of Excellency that is in the Divine Majesty. We are to Bring

Naz. in Orat.
The Honour
given God is
not recipiā,
verè, and
אל' i'ra;
but Testimonio
& Agnitione,
& ita solum,
אל' i'ra.

Bring Honour to his Great Name, or Make it Glorious by *Acknowledging* Him with our *Hearts Inwardly*, and with our *Words and Deeds Outwardly*, to be such an one as he hath *revealed himself*, that so our selves and others may thereby Become truly Wise, and Good and Happy. For he will be *Honoured* in our *Minds*, by our *Tongues*, and in our *Way and Course of Life*. But to be more Particular and Express, in order to make it still more Plain Know

I. We are to *Glorify God* in our *Hearts* by *Entertaining* such *Conceptions* and *Estimation* of Him, and of his *Works and Word*, and *Whatever Relates* to him, as are *Suitable* to his *Excellent Majesty*, and *Infinite Perfections*. We must not *Entertain* any *Low, Mean, Unequal Thoughts* of so *Glorious a Being*. But ever *Conceive* of him according to his *Peerless Eminence* as being *Superlative* in *Power, Knowledge, and Goodness*, and so to be *Feared, Loved, and Trusted* above All. *Yield* him therefore that *Internal Reverence* and *Practical Esteem* that is *Becoming* him, who is the *End* of the *whole Creation*, and the *Pleasing* of whose *Will* ye are *Chiefly* to *Intend* in *All* that ye *Are, Have, and Do*. Also be *seriously Affected* with the *Agreeable Awful Apprehensions* of such an *Incomprehensible Being*. And see that as *All* your *Thoughts and Apprehensions* of his *Wonderful Perfections* be *Worthy* of them, so that they be *Lively and Influential, Working up All the Commands, Affections, and Purposes* of the *Heart* to an *Agreeableness* to the said *Perfections*.

So Behold, Believe, Consider, and Embrace the Divine Excellencies, as they may have a Proper, and Peculiar, and Distinct Effect [suitable to every one of them] upon the Heart and Spirit. Let a Good Image of God's Glorious Attributes be so Received and Entertained in your Hearts, as that you may Answer the same with suitable Affections. Let God's Wonderful Excellencies be Imprinted within you. As v. g. So Conceive of his Goodness as to Enkindle in you a Superlative Love unto him, and Cheerful Resolution for his Service, and to Prevent Distrustfulness of his Providence. Let the Apprehensions of his Greatness Impress on you an Holy Fear of Him, and Steady Confidence in Him according to the Tenor of His Covenant and Promises. Let the Thoughts of his Omniscience and Wisdom be such as to beget a Cheerful Resting and Entire Acquiescence in His Determinations and Disposals. Let the Consideration of His Justice Keep you from Transgressions against His Law, and Comfort you in your Way of Piety, and Support you against the Unjust Dealings of the Wicked. So Behold His Holiness as to Admire and Imitate it. And let the Apprehensions of His Truth Fix and Quicken you for an Heavenly Life, because God's Commands are Serious, and His Threatnings and Promises Real and True. In short, God is to be Honoured in our Minds, by such Admiring Thoughts of him, as may Raise and Cherish such Dispositions of Mind, as may Bear a Due Proportion to the Name of God in All his Perfections, Relations, and Works; and may Well Become Us as His Creatures, Subjects, Lovers, and Beneficiaries, who Owe Our All unto Him.

II. God

II God is Honoured with the Tongue, when He is Praised, and Blessed by it. Our Lips must both *Benedicere* and *Laudare*, Praise and Magnify God upon the Account of his Admirable Perfections, and Bless and Thank Him for his Gracious Goodness and Benefits; and Perform Both with a lively Sense of His Goodness and Excellency Imprest on our Hearts. We are to speak forth the Glory of His Name, by Declaring and Extolling His Infinite Greatness, Goodness, and Felicity. And This God Accepts as One Way of Glorifying him. In the End of our Psalm, He that Offereth Praise Glorifieth me. And so agreeably *, Chrysost. on our Text, Expresses himself thus, "God calls not for our Honouring him, as standing in need of Glory from us; for how should he need it, who is Himself the God of Glory? But he Intends That we by Hymns of Thanksgiving should Commemorate his Kindness.

* Παλιν εν-
ταῦθα εἰς τὸ
παρ' ἡμῶν
δοξῆς θεοῦ μνη-
σθῆναι φησὶ τὸ
Πᾶς γὰρ ὁ
δοξῆς Θεός;
ἀλλ' ὥστε, διὰ τὸ δὲ χάριτας ὑμῶν γίνεσθαι τὸ δεῖν ἡμᾶς τὸ μνησθῆναι, &c.

Basil. de Spir.
S. c. 23. l. 2.
p. 200.

So Basil Interprets the Glorifying of God to mean *καὶ τὸ ἡμετέραν σωμάτων δεξιάναι αὐτοῦ καὶ θαύματα*, our Relating his Wonderful Works in the best Manner we are able. And Theodoret Expounds it, by *ὑμᾶς καὶ διδόν*; as Theophrast does, by *δὲ χάριτες ὑμῶν τῷ θεῷ*, by singing Hymns to God, and giving Thanks unto him. Thus we are taught to Extol God with our Tongues, Psal. 66. 17. And Praise the Name of God with a Song, and Magnify him with Thanksgiving, Psal. 69. 30. Thus the Prophet in Psal. 107. 8. Wisheth men to Praise the Lord for his Goodness,

and Declare his Wonders to the Children of Men. And let the Redeemed of the Lord say, That his Mercy Endureth for ever, Verse 2. Great is the Lord, and Greatly to be Praised, and his Greatness is Unsearchable. One Generation shall Praise his Works to Another, and Declare his Mighty Acts, Psal. 145. 3, &c. Who can say, What Great Praise and Blessing That Adorable Goodness and Mercy doth Deserve which Runs throughout the Whole World, and is the Life, and Hope, and Happiness of them that Fear God? Oh, how Great is his Goodness to them that Fear him! Psal. 31. 10. And therefore, How Great should be the Acknowledgments made him? Oh, Praise the Lord therefore in the Congregation of the Saints: Let Israel Rejoyce in him that Made him: Let the Children of Zion be Joyful in their King: Let the Saints be Joyful in Glory: Let the High Praises of God be in their Mouths, Psal. 149. 1, 2, 5, 6.

III. We must Glorify God in our Way and Course of Life. And that is Done, When we so Order our Ways, as to shew our selves in our Places Like unto God. That Devotedness to the Most High may Appear in our Whole Conversation; and our Lives may Represent God's Glorious Perfections. We Ought to live after so Heavenly and Excellent a Manner, as to Hold forth the Divine Virtues, [1 Pet. 2. 9.] and Manifest the Impressions that God's Attributes have Made on our Hearts; as, for Instance, Our Ways should Declare the Lord's Infinite Knowledge
D by

Nec Verbo tantum vel Lingua, sed Opere, & Veritate exhibeamus nos Gratos ei, qui Gratarum Actionem magis quam Dilectionem à nobis exigit, gratiarum Dominus Deus noster. Bern. contr. Ingratid. p. 377.

by Great Circumspection in our Walking; and Hold forth his Majesty's Transcendent Greatness by Awfulness before Him, and Humble Truth in Him; and Magnify His Holiness by Purity and Strictness; and Shew forth His Goodness by Superlative Love unto him. But, more Particularly, We are to Honour God in our Course of Life.

1. By Making His Glory our Chief Aim in All that we Do, 1 Cor. 10. 31. In All our Purposes and Enterprizes we must so Behave our selves, as Men may See That No Carnal Ends or Interests are our Ends or Governing Principles. But that God's Honour is More unto us than the Whole World; and that His Interest in All Things, and above All Things, is Regarded by us; and That the Pleasing of Him by Living to His Glory, is the Principal Design and Main Scope of All our Concerns and Affairs, and the Management of them.

2. We must Glorify God in our Lives, by Conforming and Submitting Our Wills to God's Will, both His Regulating Will of Precept, and Disposing Will of Providence.

As 'tis the Great Honour of a Prince, that his Subjects Duly Observe his Laws, and Live in Good Subjection to their Sovereign; so it is an Honouring of our God, for Us His Creatures to Move after our Creator's Will, and Regulate all our Concerns and Actions by His Royal * Law. When Nothing Contents us, though never so Grateful to Flesh and Blood, but what our Maker's Word and Will Allows us; and when we Refuse Obedience to no Branch of Duty, though

* Si juxta Virtutis Normam conversamur, Glorificatur Deus ab his qui nos conspiciunt. Euthymius ad cap. 6. Mat.

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studious
Where
Wills
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most Difficult, if known to be Commanded; but studiously Frame all our Doings by Gospel Rules. When (I say) we seek such a Compliance of our Wills with the Will of God, we Own His Sovereign Authority, and Honour His Punishing and Rewarding Justice, and Walk (as 'tis Injoynd us) Worshy of him unto all Pleasing.

So again, To be Willing to be at God's Finding, and Contented with What He

* Chuseth for us; to Prefer His Interest and Glory to Our own Ease and Outward Satisfaction; to Desire rather to have our Lives, Friends, Trials, and Comforts at His Disposal, than Our own, as Believing His Will to be always

* An Heathen's Son could say to his Earthly Father, Tibi, Pater, me Dedo; quidvis Onoris impone, Impera: I Give my self to Thee, O my Father, Injoyn What thou wilt, I will Do it; Lay on what thou pleasest, I will Bear it.

Good and Infinite Love it Self, and therefore Chooseth ever what is Best, is Another Branch of this Excellent Duty of Glorifying God Contained in Our Will's Conformity to God's Will. We Give Glory to God by a Sincere Submission both to His Law and Providence (to his Will Discovered in both of these).

3. By Living Holy Thankfulness to God our Saviour and Benefactor. And This is done,

(1.) By Cheerful Yielding and

Consecrating our Whole Man, Body and Soul to His Excellent Service. By Rencuncing All other Lords and Masters, with their Contrary Interests and Services, and Improprating our Selves to God's Holy Use alone. 1 Cor. 6.

19, 20. Ye are not your own; therefore Glorify God in your Body;

Δοξαζέτω δὲ ἡμεῖς καὶ ἐν ὑμῖν ὁ θεός; ὅπως καὶ ἐν τῇ ἀμαρτίας παρῶν ἡμῶν ὑμῶν, διὰ τῶν ἀμαρτιῶν καὶ οἰκτιρῶν χάριτος ὑμῶν βίον. Ζῶμεν ὁ θεός; τις δόξα αὐτῷ. Chrysost. in Psal. 114.

by Great Circumspection in our Walking; and Hold forth his Majesty's Transcendent Greatness by Awfulness before Him, and Humble Trust in Him; and Magnify His Holiness by Purity and Strictness; and Shew forth His Goodness by Superlative Love unto him. But, more Particularly, We are to Honour God in our Course of Life.

I. By Making His Glory our Chief Aim in that we Do, 1 Cor. 10. 31. In All our Purposes and Enterprises we must so Behave ourselves, as Men may See That No Carnal Ends or Interests are our Ends or Governing Principles But that God's Honour is More unto us than the Whole World; and that His Interest in All Things, and above All Things, is Regarded by us; and That the Pleasing of Him by Living to His Glory, is the Principal Design and Main Scope of All our Concerns and Affairs, and the Management of them.

2. We must Glorify God in our Lives, by Conforming and Submitting Our Wills to God's Will, both His Regulating Will of Precept, and Disposing Will of Providence.

As 'tis the Great Honour of a Prince, that his Subjects Duly Observe his Laws, and Live in Good Subjection to their Sovereign; so it is a Honouring of our God, for Us His Creatures to Move after our Creator's Will, and Regulate our Concerns and Actions by His Royal Law. When Nothing Contents us, though never so Grateful to Flesh and Blood, but what our Maker's Word and Will Allows us; and when we Refuse Obedience to no Branch of Duty, though

* Si juxta Virtutis Normam conversamur, Glorificatur Deus ab his qui nos conspiciunt. Euthymius ad cap. 6. Mat.

most Difficult, if known to be Commanded; but studiously Frame all our Doings by Gospel Rules. When (I say) we seek such a Compliance of our Wills with the Will of God, we Own His Sovereign Authority, and Honour His Punishing and Rewarding Justice, and Walk (as 'tis Injoyed us) Worthy of him unto all Pleasing.

So again, To be Willing to be at God's Finding, and Contented with What He

* Chooseth for us; to Prefer His Interest and Glory to Our own Ease and Outward Satisfaction; to Desire rather to have our Lives, Friends, Trials, and Comforts at His Disposal, than Our own, as Believing His Will to be always

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Consecrating our Whole Man, Body and Soul to His Excellent Service. By Renouncing All other Lords and Masters, with their Contrary Interests and Services, and Impropropriating our Selves to God's Holy Use alone. 1 Cor. 6.

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and

and in your Spirit, which are God's. We being Wholly and Solely of and from God, and from nothing else, should Honour Him by being Wholly and Solely at His Beck and Command, and for nothing else. All our Parts and Powers should be Piously Employed, and Exercised only in Ways of Purity. (2.) By Converting and Improving All the Blessings also, which our Bountiful Delivering God has Bestowed on us, for the Furthering the Service of his Holy Name. As God gives us Leave to Draw out the Sweetness and Help of Deliverances, and other Mercies, for our own Comfort and Refreshment: So His Chief End in them all, is, That He may have the Honour and Glory of them, by their Improvement to His Service. Not Attending to the Lord's Goodness and Aim in our Enjoyments, but Valuing and Using Outward Mercies of Peace, Safety, Estate, Friends, &c. only as Provision for, and to the Service of the Flesh, and the Satisfaction of Sensual and Inordinate Desires, is wretchedly to Pervert the Divine Bounty, and to Affront and Dishonour God with His own Gifts. But Looking on, and Esteeming His Favours as Necessary Provision for our Duty in the Way to Heaven, and Injoying and Using them as Help in the Serving of God, and Saving our Souls, is to Answer the End of the Bounteous Author, and truly to Glorify him by them. (3.) By Paying or Living up to the Religious Vows that we make in our Times of Straits and Dangers. In the Verse preceeding our Text, Offer unto God Thanksgiving, and Pay thy Vows unto the most High, Job 22. 27. Thou shalt make thy Prayer unto him, [in evil-days] and he shall Hear thee, and thou

Thou shalt Pay thy Vows. When under Pressing Fears we Invoke God, we are apt to Ingage our Selves in a more than Ordinary Solemn Manner to Thankfulness, if God will Appear for us; Wherefore as the Blessing Received on such Vows and Invocation do strongly Oblige us to Pay what we so Solemnly Promised: so a right Payment of the Same is a right Thank-Offering and Expressive of God's Praises and Honour. Thus Thought and Acted Holy David; Psal. 56. 12, 13. Thy Vows are upon me, O God; I will Render Praises unto Thee; for thou hast Delivered my Soul from Death. And Psal. 66. 11, 12, &c. Thou Broughtest us into the Net; Thou laidst Affliction upon our Loins; thou causedst men to Ride over our Heads; We went through Water, and through Fire, (e'n the very Case of these Kingdoms to other Day) but thou broughtst us out into a Wealthy Place; [i. e. into a State of Liberty and Prosperity] therefore I will go into thy House with Burnt-Offerings, I will Pay thee my Vows, which my Lips have Uttered, and my Mouth hath Spoken, when I was in Trouble. (4.) By Frequent Due Attendance on All the Parts of God's Worship, and Performance of Religious Duties, and all Devotional Work unto Him in a truly Reverent and Spiritual Manner. The Lord putting an End to the Jewish Sacrifices, by which He was Honoured of Old, Instituted in their stead the Attending on His Holy Ordinances, Praying, Preaching, Hearing, Sacraments, as Spiritual Sacrifices, Acceptable through Christ, to be in the Christian Church Acknowledgments of Our Homage unto Him. So the Holy Spirit tells us, That the Honour Due to God's Name cannot be All Paid Him

without Worshipping the Lord in the Beauty of Holiness, [His Glorious Sanctuary the Place of His Holy Ordinances and Worship] Psal. 29. 2. The Holy David Knew and Did his Duty, in Psal. 116. beginning, Having Received a Great Deliverance from God, he Professed, That he would thenceforth Devote himself to the Worship and Service of God, Ver. 9. I will Walk before the Lord in the Land of the Living; for so much the Phrase of Walking before the Lord doth Import.

* Non solum
Nobis Nati aut
Renati sumus.

4. We must Honour God with our Lives, By being Zealously Active for His Interest, and the Cause of Christianity in the World. As the Tree is made for Fruit, so are * We Created, Redeemed, and Sanctified for Doing Good in serving our Generation according to the Will of God, our Creator, Redeemer, and Sanctifier, Acts 13. 36. Our Christianity, which is our Absolute Devotedness to God in Christ, Bespeaks our Honouring of God in Furthering the Good and Welfare of Others, as the Chief Trade and Business we Live for. In Giving up our Names to Christ, we Disclaim being any more our own, and are Listed for the Publick Service, and Receive our Charge, Gal. 6. 10. To do Good unto All Men as we have Opportunity, Especially unto them who are of the Household of Faith. God is Dishonoured, and the Publick Wronged by Persons Carrying on Selfish, Narrow, Private Interests and Ends of their own. We are as Stewards Intrusted by God with many Gifts, Talents, and Opportunities for His Use and Honour; and therefore are to make them all Tributary and Subservient to His Glory by a Zealous, Prudent Trading with them for the Promoting

Promoting His Kingdom and Holiness in the World to the Utmost of our Power, 1 Cor. 12. 7. 1 Pet. 4. 10. We must not therefore Live to or for our selves; but as always Preferring the Common Good before our own, and as Seeking our own in the Common Welfare, Despising Selfish Regards for the Benefit of Others. Thus to Do will be to Imitate, like Dear Children, our Heavenly Father, who is Good, and doth Good to All, making his Sun to Rise, and his Rain to Fall on the Evil, and on the Good; and to Act like our Blessed Saviour, who Pleased not himself, but Spent his Life in Going about and Doing Good, Rom. 15. 3. Acts 10. 38. God has Ordained the Fruitful Lives of Christians to be a Means for the Winning over of Sinners, and Glorifying His Great Name in the World. And they that are not Zealous to Do Good, as well as to Get Good have not the Peculiar Nature of Christ's Flock and Members, Titus 2. 14.

5. By not being Ashamed of Persecuted Christianity, but Openly Appearing for the Lord and His Cause against All Opposition. When we will not Deny our Saviour to Escape Shame or Suffering, but Vindicate His Great Name, and Own, and Honour His Ways, as Fearlessly Trusting in Him amidst all Dangers. In such an Evil Time, Christ is ill Spoken of, and Dishonoured by the Reproaches of the Scoffing and Persecuting Malignants; but Glorified by the Fortitude and Fidelity of them who Patiently Suffer Reproach for his sake, 1 Pet. 4. 14. Such, as with Paul, make it their Care to Magnify the Lord in their Bodies, whether it be by Life or Death, [Phil. 1. 20.] Who can Deny their Carnal Selves, and Worldly

D 4

Interests

Interests, and Cheerfully Undergo Losses, Crosses, and Wants, that Touch the Flesh, and Suffer even Death it self, that they may not Blemish their Hcly Calling, but Pay an inviolate Obedience to God's Commands, do so Confess and Glorify their Lord before men, that Cbrist has Promised to Confess and Honour them before his Father, in the Day of Glory, Matth. 10. 32. Luke 9. 26.

6. *By Walking Orderly and Uprightly in our several Relations, Callings, and Conditions. God has Placed and Ordered every one in the World in their Particular Stations, and by his Word and Providence Appointeth them their Work, that so in their said several Capacities and Relations (which are the Sphere of their Aclivity) they may Serve the Common Good. Accordingly God and Religion are Honoured by us in them, when we are not only Contented with the Places Providence has Assigned us, but do Faithfully Discharge all the Relative Duties of them by Studiously Endeavouring to Promote the Holiness and Happiness of the Societies whereof we are Members. As (for Instance) when Masters and Parents Walk in their Houses with a Perfect Heart, and Instruct, Govern, and Guide their Families, so as they may be a Means to Command their Children and their Households, after them to Keep the Way of the Lord, Gen. 18. 19. And when Children and Servants Honour, Love, Serve, and Obey their Parents and Masters, in their Places, as doing the same unto God in them, Eph. 6. 1, 5, 9. Col. 3. 20, 21. 1 Pet. 2. 18. When Husbands Walk in Love to their Wives, Guiding them in Knowledge, and Holiness; and*

Wives

Wives live Piously, Obediently, and Peaceably. When Neighbours so Perform their Offices of Love and Help to one another, as to Provoke each other to Love and to Good Works; When Ministers Carefully Oversee, and Skilfully and Duty Feed their Flocks, being Ensamples unto them in Holiness, Peace, and Self-Denial, as Longing for, and Earnestly Seeking the Conversion and Salvation of Souls: And, lastly, When Magistrates, and All in Power and Authority (either as Supream or Subordinate Governors) Zealously Use their Power and Authority for God, from whom they have it, by Discourteasing in those under them Whatever Tends to God's Dishonour, and the making Men Miserable; and Promoting by All Due Means the Service of God, and the Happiness of Men; When Rulers Set themselves to Advance Christ's Kingdom, by Impartially Administring Justice, for the Protecting of Innocence, and Punishing and Preventing of Wickedness, Violence, and Disorder, as well as by Beautifying and Fortifying of Goodness by their own Personal Piety and Temperance, they Act as God's Ministers, Appointed by Him, for the Terror of Evil-Doers, and the Praise of them that Do Well. And by such their Providing that Persons under them may Live a Peaceable and Quiet Life in all Godliness and Honesty, they truly Represent, and Highly Honour their Supream Master and Heavenly King. When (I say) All Persons in their Proper Places, and Distinct Relations thus Endeavour to Fill them up by Doing the Business Allotted to them in the Same, they Credit Religion, and Glorify God.

And

And *thus* too will and must God have Honour Done him by us in All our Callings, and every Estate and Condition of Life, even by Diligence and Faithfulness in our Employments; Abhorring Idleness, Gluttony, Drunkenness, Pride, Contention, and Evil Speaking, and being Strictly Just and Sincere in all our Concerns with all Men, ever Doing by Others as We would be Done by, Giving every Man his Dues, and Parting with our Own Right for the Sake of Love and Peace, or, when our neighbour's Greater Good Calls for it.

1 Cor. 7. 17.

Once again, as Tradesmen must Honour God by their Righteousness; So as God hath Distributed to every Man, as the Lord hath Call'd every Man, so let him Walk, and Act in, and according to his Circumstantiated Condition, as v. 8. If Wealthy, let him Glorify God by Humility, and being Rich in Good Works. If Poor, by Patient Submission, Uprightness, and Diligence. If in Honour, by Making it Subservient to the Honour of Religion, &c.

7. By Industiously serving the Cause of Love, and Peace among All that are Worthy of the Christian Name. God is Love, and Dwelleth in them, and they are his Children, and Christ's Disciples, whose True Practical Effectual Love to All True Christians Appareth in all the Course of their Life; 1 John 4. 7, 11, 12. John 13. 35. We are all Required, as much as in us Lieth to Live Peaceably with All Men, 1 Cor. 1. 10. And (Rom. 15. 5.) To be like Minded One towards Another, according to Christ Jesus, i. e. to have so much Grace and Charity as to make us Imitators of Christ; and of the Love and Condescen-

sion

tion of Christ; and to Bear with Others, and Do by them, as we would be Born with, and Used our selves. And for what should this be? Why v. 6. That we may with one Mind, and one Mouth, Glorify God. Dividers in the Kingdom of Christ Disserve Him who is the Prince of Peace, and only Serve their own Bellies, and Fleishy Interest in some Carnal Design; Rom. 16. 17, 18. Wherefore the Holy Ghost's Warning, v. 17. should be Regarded, viz. Of Marking Such as Cause Divisions, and Offences contrary to the Doctrine Taught, and Avoiding them (in their Sinful Dividing Offensive Ways.) Quarrels, and Discords, and Factionous Divisions in the Members of the Church are Scandalous and Reproachful to the Christian Cause: But His Disciples Living in Love and Concord, as One in him, Greatly Glorifieth Christ, and His Gospel. Live therefore in an Abhorrence of Love-Killing, and Dividing Opinions and Ways, Shunning all the Causes and Means of Hatred. But Love, and Pursue all the Good Causes and Means of Love and Peace.

8. By being Abundant in Acts of Mercy and Beneficence. God Entrusts Persons with Estates and Wealth, as the Stewards of His Bounty to Communicate to such as are in Want.

Wherefore, Visiting the Sick, Feeding the Hungry, Cloathing the Naked, Ministering to the Necessities of the Saints, are an Odour of a Sweet Smell, a Sacrifice Acceptable, well-Pleasing to God, Heb. 13. 16. And such a Free spending of what God giveth us, is Call'd by the Holy Ghost an Honouring of the Lord with our Substance, Prov.

3. 9.

9. We

9. We must Glorify God our Glorious Deliverer, by Placing our Whole Hope and Trust in Him for time to Come, Ingaging his Presence with us, and Blessing on us, by Serious Prayer. So did David Resolve; Because he hath Inclined his Ear unto me, therefore I will Call on him as long as I live. And in Isa. 26. 4. We are bidden to Trust in the Lord for ever, for that in the Lord Jehovah is Everlasting Strength.

It was the Sin of Israel of old, That they Forgot the Wonders God had Wrought for them. And should we that have seen His Wonderful Works of Mercy toward us, Suffer Future Difficulties or Dangers to Disarm Us of our own Experiences, and God's Promises; Should the Sense and Strength of his Great Mercies and Deliverances Stay but a little time with us, and be Forgotten by us, on the Approach of New Evils, we should Greatly Dishonour, and Provoke the Lord. Let us Practically Acknowledge This Great Truth, That God's Hand is not Shortened. Let an Holy Remembrance of his Wonderful Appearings for his People and Us in times past, Keep us in the Faith, and Love, and Fear of His Majesty; and Beget a Constant Dependence on Him, by Faith and Prayer; And thus to Do, Glorify Him; for that Herein we Acknowledge Him to be the Great Disposer of All things; We Confess his General and Special Providence, and Put Humble Confidence in the Same; and Own and Honour every Letter of His Name, and Article of His Prerogative, Ascribing All Kingdom, Power and Glory to Him, Believingly Acknowledging his Right of Government, and His Power and Goodness to Give what we can Need, and to Protect us in our Ways.

10. By *Living Chearfully, and with Greater Peace and Delight in the Service of God, than Others Do in any other Way or Course.* As it *Dishonoureth a Master to have such as Serve him to Do their Work, and Go about Dejectedly, and with an Heavy Heart, as if their Service were an Hard and Unprofitable One: So it Honours Christ and Religion, when we so Live by Faith on the Promises in the Midst of All Exercises and Tribulations, as to Rejoice in Hope of the Glory of God; and Comfort our Selves and one another with this, That we shall for ever be with the Lord, Rom. 5. 3, 5. Under All the Troubles, and Crosses, and the Heavy Fights of Afflictions that Christians can Meet with in this World, both from without, and from within, their Gracious Lord (whom they Serve) has Provided Plentiful Consolations, and Sufficient Matter of Joyous Hope for them.*

And therefore All Bearing the Christian Name should *Fear Reproaching their High Calling, or Bringing a Scandal on the Ways of God, by Walking Uncomfortably, and in a Dejected Manner, as if they did not Act on Safe Grounds, as if the Consolations of God were but Small, and Christ were not to be Trusted, though he hath said, He will make All things Work together for their Good; and Will Never Leave them, nor Forsake them.*

O Christians, *Live up to your Excellent Principles and Glorious Expectations, by Giving the World to See that the Kingdom of your Lord in you Consisteth in Righteousness, and Peace, and Joy in the Holy Ghost; and that The Peace of God which Passeth All Understanding [the*
Peace

Peace which you have in your Souls in God's Love to you, which is of Inestimable Value, and beyond all Notional Knowledge] doth keep your Hearts and Minds, through Jesus Christ [doth as a Garrison Keep your Affections from Disturbance, and your Judgments from Error; notwithstanding All Pressing Trials, through the Grace of Christ] Phil. 4. 7. And that, as the Sufferings of Christ Abound: So your Consolation also Aboundeth by Christ, 2 Cor. 1. 5. Shew others that in your Faithful Serving of God you Find and Receive That (in and from Him) of Solid Peace, Supporting Hope, and Joyous Trust, that is not Attainable in any Worldly Way.

And now having Opened the Duty, I Come to Enforce it, by Shewing the Equity and Reasonableness of it; And so

I. We Ought Thus to Glorify God, Because the Manifestation of his Glory was God's Ultimate and Highest End in his Making the World, and All Creatures therein, Prov. 16. 4. *The Lord hath Made All things for himself; i. e. for his Glory; and accordingly Every Creature, Animate, or Inanimate, with all the Wonderful Works of God in Heaven, and Earth, do in their Kind Yield Glory to God, Psal. 19. 1. Psal. 148. 3, 4, 7, 8. &c. They Represent His Glorious Power, Wisdom, Goodness, and so Objectively Afford the Matter and Occasion of it, but Man was in a Special Manner Designed and Framed to Gather up the Honour and Praises of God from the rest of the Creatures, and Actually to Give them unto Him. Our Rational Souls are*
Made

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Made and Fitted for the Considering, Admiring, and Extolling the Excellencies of God, as Visible in all His Works. The Great Name of God our Maker is so Deeply Engraven in our Nature, even in all our Parts and Powers; Our Noble Faculties of Understanding, Will, and Executive Power, are so Suited and Adapted for God's Service, that the Honouring of Him, in the Serving of His Will, doth Preserve, and Perfect our Excellent Nature and Reasonable Souls; in so much, that All we Are, and Have, is Nothing Worth, but for God, and His Service: As all the Parts and Motions of a Clock are good for nothing but to Tell the Hour of the Day. Such therefore as Debase their Noble Faculties to Serve their Fleshly Lusts, and Carnal Pleasures, are most Absurd and Monstrous, and Act a Villainous and Unnatural Part.

II. This also was His End in Redeeming the World. Out of an Apostate, Revolted State, God has by His Son Redeemed us to Himself, that we might Serve him in Holiness and Righteousness all our Days, and Give Him the Praise and Glory of his Grace, Luke 1. 13. Eph. 1. 6, 12, 14. So, You are Bought with a Price, therefore Glorify God in your Body, and in your Spirit, which are God's, 1 Cor. 6. 19, 20.

III. What else but this is God's Aim in the Sanctifying Operations of His Holy Spirit? As All his Works must Praise the Lord: So Especially His Saints are to Bless him, Psal. 145. 10. Tho it be Due unto him from all the Parts of the World; yet Praise Waiteth for God only in
Zion

Zion. None but the *Members of His Holy Church* have it in *Readiness* for Him, *Psal. 65. 1*. We are *Sanctified* to become a *Peculiar People*, *zealous of Good Works*, and a *Royal Priesthood* to *Offer and Shew forth the Praises of Him* who hath *Called us out of Darknes into Marvellous Light*, *Heb. 13. 15.* *1 Pet. 2. 5, 9.* God Make *Persons Holy and Good*, that they may be *Fruitful in Good Works*, and *Live to His Glory* in *Doing Good in their Duties to Him, themselves, and others.* And the *Meaning and Signification of Sanctification, and Holiness*, is but only *The Giving God his Due.*

IV. This likewise is God's *Chief End* in all his *Acts of Bounty, and Kindness, and Merciful Dispensations of Providence* toward us. He *Expecteth to be Exalted and Honoured* by us for his *Gracious Dealings with us*, in all our *Success and Deliverances.* Let the Lord be *Magnified, who hath Pleasure in the Prosperity of his Servants.* *Psal. 35. 27.* So, in our Text, saith God, *I will Deliver Thee, and thou shalt Glorify Me.* According to the *Chald. Paraphr.* it runs * *Thou mayst give Honour to Me.* God's *End* in *Deliverances and other Mercies*, is, That we shall *thereupon, and therewithal Give Him His Due Glory.* *Psal. 59. 16, 17.* *I will Sing of thy Power, yea I will Sing aloud of thy Mercy in the Morning; for thou hast been my Defence and Refuge in the day of my Trouble. Unto Thee, O my Strength, will I Sing; for God is my Defence, and the God of my Mercy.*

* Ut Honorem exhibeas mihi.

Well then, *Creating, Redeeming, Sanctifying, Upholding and Delivering-Mercy and Goodness,*
Chal.

Challenges and Requires us to Glorify God. To which I might Add, that He being very Jealous of His Glory, as also, it being All the Homage and Tribute He Expecteth from us, for All He has Made us, Given to us, Done for us, and further Promiseth to us, we should Readily, Diligently, Thankfully, Continually and with our Utmost, even with All our Soul, with All our Thought, with All our Might [cum omni Valde nostro] Reild it to Him.

Now to Improve the Whole of what we have Heard concerning the Lord's Gracious Delivering of us, and His Expecting Returns of Thankfulness to the Glorifying His Name; And

Application.

I. It may Serve for Conviction and Reproof against All those amongst us, who, instead of being Thankful for the Wonderfull Appearances of the Almighty, in the Rescuing these Kingdoms from accursed Idolatry, and Slavery, and in Preserving the Lives, Properties, and Religion of All True Protestants in them, have been Grieved at their Heart for, and with an Implacable Opposition Endeavoured to Hinder the Progress and Accomplishment of so Glorious a Deliverance. O the Vile Malignity of their Natures, and Poisonous Disposition of their Unballowed Hearts, who ('tis like) would never have been so Base, and Viper-like, had not God been so very Kind and Merciful! 'Tis sad, that any of the Offspring of those Miscreants, Sanballat and Tobiah (who were Grieved Exceedingly, that there was but a Man that Came to Seek the Welfare of the Children of Israel) should be Found among us.

Neh. 2, 10.

E

Yet

Fragrantia
Unguenti bo-
ni Colum-
bam Vegetat,
Scarabæum
Necat.

Yet *such* there be, whose *Spirits* are *Troubled*, and *Hearts* *Fret*, and *Rage* for the *Welfare* of *God's Cause* among us. We read in *Ex. 8.* That among the *Abominations* which the *Lord* Shewed the *Prophet*, One was a *Company* of *W-men* that *Sate Weeping* for *Tammuz*, even for the *Loss* of their *Shamefull Idoll*. So these *Griev* to *Part* with the *Sorest Plague* on the *True Church* of *God*, an *Idolatrous Tyrant*, that, *Jeroboam-like*, would have *Forced Us* on *Sin* and *Misery*. Some tell us, That *Aromaticall Smells*, that are *Refreshing* to *All others*, will *Drive Tygers* into a *Rage*. And *Oecumenius* Writes that the *Fragrancy* of *Precious Ointment*, which is *White* some for *Doves*, does yet *Kill the Beetle*. To like to such *Tygers* and *Beetles*, do they *Express* themselves, who under the *Name* of *Protestants*, and *Professing* the *Reformed Religion*, *Repine* at the *Re-establishment* of the *Protestant Cause* and *Interest*, and the *Depression* of those whose *Principles* *Constrain* them to *Seek the Utter Ruin* of the *Reformed Religion* upon *Pain* of *Damnation*. The *Lord* in *Mercy* *Convince* such *Dangerous* *Deluded Souls*, and *Effectually Heal* and *Cure* their too *Serpentine-like* *Natures*. My only *Counsel* to them, is, To *Repent* of *this* their *Impious Persecutions*, lest they *out-do* the *Vile Traitor Judas*; for even he, after he had *betrayed* his *Master*, seeing *What* was *done*, *Repented* him.

Deut. 6. 10.
11, 12. ch. 8.
10, 11.

II. I Apply it for *Advice* and *Caution*. As *God's Own People* of *old* were too *Prone* to *Misbehave* themselves upon the *Receiving* of *Great Mercies*, and therefore were *Warned* by *God*, as

such

such times, to *Take heed and Beware*; so it is
no Easy for Us who have not Walked so Closely
 with God under Afflictions, when the Rod was on
 our Back, as we should; it is (I say) but too
 Easy for us to Forget our selves and our God,
 when our Condition Seems more Safe. Where-
 fore, let us Look Well to our selves, lest, after
 God's having Glorified His Power and Goodness
 in Shewing Us Manifold and Rich Mercy, both
 Positive, and Privative, We do not Dishonour
 His Great Name by Sinning against Him here-
 upon. Let us Fear the Provoking Sin of Ingrati-
 tude, and Giving the Lord Evil Requitals for
 All His Kindness. See we that we Reproach not
 the Lord and His Goodness, either in Thought,
 Word, or Deed. Let not our Hearts Dishonour
 Him by Forgetfulness, or Unworthy Thoughts of
 God, and His Benefits, by being Lified up with
 Pride, Arrogating to our Selves God's Glory, by
 Security and Discontentedness, or Unsuitable Affec-
 tedness to his Grace.

Let not our Tongues Offend against Him by
 Dnying Him his Praises, by Speaking Irreverent-
 ly of His Majesty, or Diminutively of His Fa-
 vours, or, as Depreciating and Dishonouring
 his Holy Name, Ordinances, and Servants, or
 by Murmuring.

Nor let us Lead our Lives Reproachfully be-
 fore Him, by Debasing the Divine Bounty to the
 Gratifying a Fleshly Course, and Pleasing our Lusts
 by Growing Wanton, or Riotous; or any ways
 Diverting God's Blessings to Other Ends than for
 which they are Given.

A Thanksgiving Sermon

III. By Way of Exhortation. Consider What Great Things He hath Done for You, and Give unto the Lord the Honour Due unto his Name, Psal 29. 1, 2.

And here now, *Who can Set forth, either in Number, or Weight, the Exceeding Goodness of the Lord to Us, which we are most Thankfully to Commemorate This Day and Live henceforth to the End of our Days to His Honour? O what Catalogues of Most Valuable Mercies might be Readily Presented to us! How Many have we in Common to these Three Kingdoms with other Kingdoms? How Many in Common with this Kingdom which has been Priviledged above All Others that we Know of? How Many in Common with the Places of our Abode, and the Societies to which we Belong? And how Many Uncommon and Distinguishing Ones Peculiar to our Selves, both in Soul and Body, in our Families, and Relations, Callings, and Conditions? What Deliverances too, (beside Other Benefits) and those Publick, and Private, upon both Civil and Spiritual Accounts! Deliverances (I say) which are not Single Favours, but Every One of them a Comprehensive, Mother Blessing, saving us from Manifold Evils to Much Good; and such are those that we are to Own and Bless God for after a Solemn Manner, viz.*

His Rescuing Us from the Enslaving Tyranny of a Bigotted Papist, and Overtbrowning his Formidable Army of Popish-Irish-Cut-throats.

His Driving hence the Soul-Destroying Idolatry of a Bloody Religion.

His Filling the Throne with a War-like Prince of Unexampled Zeal and Succour for the True

Religion; and Preserving Him Safe amidst the
Innumerable Perils of Private Ploas, and Open
War.

And now at last Crowning of Him to be the
Instrument of a Long-Desired Peace, for the Se-
curity of our Religion, Liberties, and Properties,
that are Restored to Us with Great Advantages.

With All of These, that are Each of them
Most Fruitfull Blessings, full of Goodness, and
Pregnant with Various Reviving Mercies, are
we Covered, and Compassed round about; as
the Earth is with the Environing Heavens; and
should not such Divine Grace well Affect Us
Heaven-ward? But further, let us View them
in their Amiable and Greatening Circumstances;
and so, if we Consider the Excellent Needfulness,
Convenience, and Seasonableness of them; to
what a Low Ebb our Hopes and Helps were
Brought; and under what Provoking Guilt,
and Offences against Heaven, the Lord thus
Appeared for us. Could we Behold what Ex-
cellent Wisdom, how Glorious Power, what Free
Goodness, how Exceeding Great Compassions,
what Wonderful Patience, and Long-Suffering the
Lord has Displayed in Working out this our so
Great and Multiplied Salvation; with What
Thankful Hearts, Raised Affections, Praising
Tongues, and Eminently-Fruitful Lives should
we Set our selves to Bless, Extoll, Serve, and
Magnify our Good God, Casting on Him the
Glory of All! What we Are, the Lord has Made
us; What we Enjoy, is the Gift of his Free
Bounty, Fetched by his Mighty Arm as out of
the Fire, and Handed to Us from the very
Jaws of Ruin.

^a Jer. 14. 8. The Lord has Gone before Us in the Greatness
^b Psal. 72. 4. of his Strength; has been ^a the Hope of our Israel,
the Saviour thereof in the time of Trouble; ^b Who
has Judged the Poor of our People, and Saved the
Children of the Needy, and Broken in pieces our
^c Psal. 72. 14. Oppressours; ^c he has Redeemed our Soul from De-
ceit, and Violence; and Precious has our Blood
^d Jer. 10. 10. been in his Sight. Even he ^d the Onely True and
Living God, the Everlasting King, at whose
Wrath the Earth doth Tremble, and whose Indig-
nation the Nations are not able to Abide, has
Job 5. 15, 20. Looked on Us in our Low Estate, Saved Us from
^e Job 5. 12. the Power of the Sword. ^e Disappointed the De-
vices of our Crafty Enemies; so that their Hands
could not Perform their Enterprize; and does now
Abound toward us in Riches of Goodness, and For-
bearance, and Long-suffering Purposely to Lead
us to Repentance. O therefore let us Duely Own
Him, Rightly Mention his Holy Name, and
Shew forth All his Praises. Let us Break off our
Iniquities by Repentance, and Turn unto the Lord
with all our Hearts, and not feignedly. Let us
study What to Render unto the Lord for all His
Benefits. And according to the Modell of True
Thankfulness [though alas too short and lame]
that has been Set before you, always Strive to
your Utmost, with Heart, Lip, and Life; with
All you Are, Have, Meet with, and Can Do,
to Yeild unto the Lord the Glorious Honour of his
Majesty, and of his Wondrous Works, Psal. 145. 1.

And to Provoke Us to such a God-Glorifying
Course, Know we, and Consider well,

1. That we are no True Christians, nor will God so Account of us, if we Do it not.

Taking the Name of the Lord upon us, without Living after His Example (who spent his Days in ^a Glorifying His Father, and ^b Going about and Doing Good) or Doing His Holy Will, or Following the Conduct of His Spirit, will Avail us Nothing. Then only are we Christians in Truth, when our Souls are Renewed, Our Hearts Withdrawn from Vanity, Wills Subdued to God, and our Whole Man Absolutely Devoted to the Honouring of God in Christ. Believe it, To be a Christian indeed, is a Very Great and Serious Business; a Business, which will not be Done with a Careless Mind, or a Slothful Unresolved Soul, nor with the Thoughts and Hours which Pride and Vanity can Spare, and which are the Leavings of Fleshly-Lusts and Pleasures. And Persons will One Day Find that Christ will not be Put off with Vain Compliments; or Reward Any, who under His Livery, Pleased the Flesh, and Served the World.

^a John 17. 4.

^b Acts 10. 38.

2. What ever Mercies and Gifts God Bestoweth on Any, He Expecteth to Receive again with Usury. The 19. Luke 12, 13, 23. Deserves your Serious and Lasting Consideration. The Lord Keeps Account of What ye Have, and will have a Reckoning with you, to See What Work you have been Minding, and whether you have Served His Interest with what you had, or Prodigally Wasted it on that of the Flesh. If you have Wealth, Interest, and Power, and you Succour not the Poor, do not Right, and Promote the Distressed, and Promote the Cause of God and

^a Job 29. 12. and the Common Good; But ^a Ye Refuse to Deliver the Poor, that Cry; and the Fatherless, and him that hath none to Help him; If ye ^b Draw not forth your Soul to the Hungry, &c. If you Decline ^c Loosing the Bands of Wickedness, and Undoing Heavy Burdens to let the Oppressed Go Free. i. e. if you will not Honour God with His Own, nor be the Instruments of His Beneficence to Others, nor as Faithful Stewards Improve the Talents, He has Entrusted you with, to Holy Uses and Ends, You'll be Cast and Ruined in the Great Day of Account. Live not, therefore, as if it were enough to Do No Harm, and say, as the Slothful Servant, Here is thy Talent which I hid.

3. 'Tis most Excellent and Honourable Work the Lord Calls you to herein. And Christianity, surely, is a most Noble Thing, when it Requires and Makes Persons to be so Like unto the Holy God; It's Work, and Business being but to Represent God's Glorious Perfections, and by the Light of Holy Living to Shew forth, and Recommend the Divine Majesty to a Darkened World: as a Candle Lighteth what Way so-ever it Goeth. It Instates us into God's Family, and Implies us in that which is the Work, yea, the very Glory of Heaven it self. Shall a Creature be Called forth to the Honouring his Maker, and a Mean Worm be said to Glorify God? Or who can Conceive of the Glory and Honour hereof? We Read Psal. 78. 25. How Man did Eat Angel's Food; but we are Call'd to Angel's Work.

4. The Neglect of this Duty Forfeits All our Mercies, and Lays us open to All Miseries what-

ever, ^a Because thou Servedst not the Lord thy God with Joyfulness, and with Gladness of Heart for the Abundance of All Things: Therefore shalt thou Serve thine Enemies, which the Lord shall Send upon thee, in Hunger, and in Thirst, and in Nakedness, and in Want of All things; and he shall Put a Yoke of Iron on thy Neck, &c. This Text was Greatly Verified on our Selves in the two Late Reigns, untill the Happy Revolution under our Present Gracious Sovereign, the Lord Making us to Feel that, ^b He will be no Longer with a People than they are with Him, and that He will Forsake Them, when They Forsake Him. Where ^a Religion Decays, States or People cannot Thrive. ^b 2 Chron. 15. 2. ^a Mic. 2. 7. ^b Hof. 2. 9.

5. A Good Discharge of this Duty is the only Way to Put an Utter End to our Remaining Fears and Troubles, and Make us

Happy here and hereafter. ^b Upon the Glory there shall be a Defence.

The * Reformation and Holy Living of a Kingdom or Persons, is Meant the Glory; that Being indeed the Excellency and Glory of them (God and his People being both Glorious in Holiness); Now upon this Glory God Promiseth a Defensive-Shelter. Agreeably, the Lord has Engaged to Make that People's Enemies to be at Peace with them, who in their Ways Please and Honour Him, Prov. 16. 7.)

Nor can the Mightiest Force of the most Formidable Enemy Do any Hurt against those who Keep in with God, and have Him on

^b Isa. 4. 3.

* A Bishop of Magdenburg hearing the Duke of Saxony was Preparing War against him, fell to Reforming his Church, and amending what was amiss. And being ask'd by one of the Duke's Spies, if he did not hear what the Duke was intending against him, because he made no Defensive Preparation. He said, Yes; but Ego curabo Ecclesiam & Deus pro me pugnabit: I'll take care of my Charge, and the Defence of me belongs to God. On the tidings of which, the Duke disbanded his Forces. Luther. Expof. in Isa. 30. 15.

their

their Side, as in *Isa.* 8. 9, 10. and *Isa.* 54. 11. *Whoſoever ſhall Gather together againſt thee, ſhall Fall for thy Sake. Without God there is Little Hope; but Againſt Him there is Certain Reme- dy Yea further, as Evil will be Prevented: ſo All Good will be Obtained by Giving the Lord his Due Honour.* Hag. 2. 19. *From this Day forward will I Bleſs Thee, viz. from the Day that they Took Care of the Temple. Thus* ^c *all that Came into Solomon's Heart to Make in his own Houſe; and the Houſe of the Lord he Proſperouſly Effected; Carrying on God's Houſe with his own he Proſpered in his Way.* ^d *Both Riches and Honour Come of Thee, and in thy Hand it is to Make Great, and to Give Strength unto All.* And his Promiſes of Bleſſing, both for This Life, and That to Come, are Made to True Godlineſs. All Bleſſedneſſes [according to the Hebrew, אֲשֶׁר] are Due to him that Shuns God's Reproaching Courſes, and Delights in God's Love, *Pſal.* 1. 2, and Ver 3. *Univerſal Good Succeſs Attends him. God Metes out to Perſons in their own Meaſure; and Makes their Outward Eſtate to Carry Proportion to their Inward.* As we Riſe or Fall in our Reſpects to the Lord, accordingly ſhall we be Made, either the Head, or the Tail, among the Nations. The Stories of *Joſeph, Moſes, David, Gideon, Job, Daniel, &c.* Show us how God will Raiſe from the very Thruiſing-Floor, from the Sheepfold, and the Dung-hill, thoſe Poor and Needy Ones, who Signally Honour Him to Set them among Princes, and to Make Them Inherit the Throne of Glory. As, Contrarily, He Abaſeth ſuch as Refuſe him His Glory, by Hurling Some out of their Kingdom, and

^c 2 Chron. 7.
11.

^d 1 Chron. 29
12, 14.

Judg. 6. 11.
Pſal. 78. 70.
Job 42. 12.
Pſal. 113. 7, 8.

and Throwing Down Others from their Principalties, and Great Dignities, turning them to Graze with Oxen, to Teach them that the Most High Ruleth in the Kingdoms of Men, and will be had in Reverence, and his Name Sanctified by All People. To Draw then to a Conclusion, Know ye That it Lieth much on the Inhabitants of our Kingdoms (under God) Whether such Good Beginnings of Mercy, as we Commemorate this Day, shall have an Happy End and Progress, or a Sudden and Doleful Conclusion. And I must Profess my Serious Thoughts and Belief hereof, hath Wrought within me, a Posture of Soul much-Like to that of Eli's of old, When he Sate on a Seat by the Way-side Watching to Hear Tidings of his People's Welfare, his Heart Trembling the mean while for the Ark of God [the Pledg of his Gracious Presence.]

1 Sam. 4. 13.

O Christians, I must tell you, That as our Outward Deliverances, and All other Temporal Mercies, are very Imperfect Things, and being but Means to Greater Matters, the Interest of God, and the Good of Souls, can be of no Further Significancy, or Advantage to us, than as they Further us in God's Service; so the Diverting of them to Other Uses, contrary to the Design, and Honour of the Lord, may Easily Draw down Fiercer Indignation, and much Sorer Judgments, from Heaven, on Us, than we ever yet Felt or Suffered, according to Ezra 9. 13, 14.

Believe it, Brethren, (and so may All England with you) That the Lord will be Lord over us, and will Rule us, either as Subjects, or Rebels. If by God's Establishing the Kingdom in
the

2 Chron. 25.
16.

Ezra 8. 22.

Josh. 14. 20.

the Hands of our Gracious King His Heart (with Jehoſaphat's) ſhall be Lifted up in the Ways of the Lord; and All our People ſhall Set their Hearts to Glorify their God, who has thus Wonderfully Delivered them; the Lord will Rejoice over us, to Do us further Good, as having his Hand upon them for Good that thus ſeek him. But on the other Hand, if we will not Conſider the Operation of God's Hands, nor Advance the Honour of his Name, and the Welfare of Chriſt's Kingdom by the Bleſſings he Gives us to that End, He will Turn and Do us Hurt, and Conſume us after that he hath Done us Good. I Wiſh All therefore with my moſt Heartly Wiſhes, That We may All, from the Higheſt to the Loweſt, be Strong (in Holy Purpoſes) and very Courageous to Serve the Cauſe of God, and the Publick Good with Abſolute Reſolution, as firmly Believing, That them that Honour God, He will Honour; and they that Deſpiſe Him, ſhall be Lightly Eſteemed, 1 Sam. 2. 30.

F I N I S.

Page 42. Line 12. after for it, add

Josh. 7. 19.
Luke 19. 8.

Here then let All among us, who in theſe Times of Common Danger, have Perſidiouſly Enriched themſelves by the Spoils of the Publick, and made themſelves Great by Robbing the Nation, do their part, and come forth, with Achan, and Give Glory unto the Lord, by making Confeſſion, and, with Zaccheus, full Reſtitution. Their Sin is Villainous, and Crying; every

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every such Offender being not only the *Agent* of the *Devill*. but his *Image* (that Wicked Spirit making it his *Businesse* to *Undo* Men, and bring them into *Distresse* and *Misery*). 'Twas *Treachery* against the *Whole State*, *Endangering* the *Publick Peace*, the *Safety* of the *Government*, and the *Souls* and *Bodies* of *Men*, by *Tempting* those, that were less able to bear such *Oppressions*, into *Discontents*, *Sedition*, and *Insurrections*. Let therefore the *Guilty* in this kind know, That it's a *Determin'd Case* in *Divinity*, that such *Unlawfull Wealth* ought to be *Restored* with all *Damages*; and that there *can't* be a just *Compensation* made for such *Wrong*, but according to the *Proportion* of the *Guilt*, and the *Loss* compared together. *St. Austin* tells them, That *Without Restitution*, they can have no *Remission*; and the *Holy Spirit* assures them, that *How Great* soever they may now look in the *Kingdoms* of *Man*, they shall be *Least* (and not thought worthy of a place) in the *Kingdom* of *God*.

Mr. Baxter.
Dir.

*Non Remittitur Peccatum nisi
Restituitur ablatum. Aug.*

— *Movet Cornicula risum,
Furtivis nudata coloribus.* —
Hor.

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The Author's Absence hath occasion'd these Errata to Escape the Press: As for Pointing, and other small Literals, the Reader is desired to pass 'em by.

Page 4. l. 24. r. *Sennacherib*. p. 5 l. 20. r. *Affliction*, ib l. 29. r. *Pf. 66*. p. 6. in Marg. r. *Hos. 14. 4. Pf. 12. 5. p. 7. l. 26. r. Counsels*. p. 10. l. penult. r. *Arising* p. 14. l. 18. r. *μὴ χανῆς*. p. 16. l. 4. r. *Jehoshaphat*. p. 18. in Marg. r. *δὲ υἱ*. p. 19. l. 30. r. *he was*. p. 21. l. ult. r. *2 Chron.* p. 23. l. 16. r. *Judges 7. p. 24. l. 5. r. Justice*. p. 25. l. 27. r. *Conceitedly*. ib. l. 31. r. *Counsel*. p. 27. l. 16. r. *Doctrine*. p. 35. l. 27. r. *Consecrating*. p. 37. l. 5. r. *Blessings*. p. 38. l. ult. r. *and Pra- dent*. p. 44. in Marg. *Pf. 116. 2.*